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When Victory Comes

THE MOST REV. SAMUEL A. STRITCH, D.D.

Address delivered by the Archbishop of Chicago during the week of August 30, 1942 at the Inter-American Seminar on Social Studies held in Chicago, a gathering for the interchange of ideas among Catholic prelates and educators of North and South America. Reprinted from the SUNDAY TIMES, Chicago, Ill., September 6, 1942.

MY DEAR friends: This gathering is deeply significant and pregnant of a great good promise. The wonder is not that you have come from Latin America to sit in brotherly, constructive discussion with us; the wonder is that such a gathering has been so long delayed.

When we ponder the power for good here in this conference, it seems strange indeed that for so long it has been dormant as a strong integrated force in the Americas. It is not that we were not friends. There is our common faith and our common charity which binds us together in the closest brotherhood and there are our common Christian interests of the peoples of this Western Hemisphere.

Differences of language, great distances, economic circumstances, we have allowed to separate us, despite our Christian and American unity. The pity of it is that in the past you have known us mainly in our weaknesses, our sore spots, and some in our midst have mistaken small, clamorous, liberal and radical groups among you for you.

With reason you have asked: Is Hollywood with its sensuality, its ugly sex-appeals, its disdain of right moral standards, expressive of the culture we ask you to share with us? Whether sordid commercialism with its sacrifice of human values, and economic exploitation with its violations of human rights, are the things we hold in our hand outstretched in friendship to you? Whether we are so callous to realities and wanting in good manners as to think you are a foreign mission field for Christian endeavor?

And we have thought of you as thinking us so small a minority in our Republic as to be impotent to combat the things you feared from us, as opining that we were wanting in Christian scholarship and authentic Christian thinking. And all the time in our soul and your soul there was burning a Christian faith which longed to express itself in great good Christian social action.

CHRISTIAN CULTURE

We needed to know you better, and you to know us. In friendly intercourse you have found that Hollywood and commercialism and economic exploitation and the want of good manners among some sectarians are excrescences on our culture, and that at its core we are Christian in our way of living.

And we have learned better that the small minorities of godless liberals and materialistic radicals among you are not you but alien importations exercising the puniest influence on your lives and ideals.

Whatever our faults, together we may boast that as peoples of the western world we have conserved more of the Christian in our culture than have our brothers in Europe these latter years. The precious thing is that we are getting to know each other and to collaborate with each other in building on this Western Hemisphere a Christian Social order.

One fact which we must keep clear in our social thinking is that we, you and we, are culturally of

Europe. Never have we been apart from European culture. Events in Europe made it possible for you and for us to throw off the status of colonies. We repudiated allegiance to European powers and declared our sovereign rights and independence.

At no time did we subtract ourselves from European culture. Always we have been culturally of the western world. You derived your Christian culture from Spain. Notwithstanding the clever, wicked propaganda of politicians of another day in their selfish attempt to besmear in the English-speaking world Spain, it remains a glorious fact that Catholic Spain defended with her blood through centuries and finally saved from the aggressions of infidel orientalism Christian Europe and contributed magnanimously to the fulness of Christian European culture.

Here we have come to live together from many European lands. Some of us from lands where the Faith reaches back to the great Apostles of Europe, and some from lands where men yielded to the tragic breaking into fragments of European Christian unity. And yet, even in these lands, there held on the basic Christian social concepts.

It was a Christian Europe from which you and we derived our culture and, thanks be to God, both of us have held on to the Christian element of it. I would not want to be understood as saying the foolish thing that either Latin America or North America has been free from the play of influence from out of Europe in these latter years which have dulled the Christian truth in our social life, and over there made of Christians a small minority.

No! These influences have had their effect on us. If I say that we have conserved basic Christian social concepts, I am full willing to admit that we have allowed them to lose their full potency in our midst. Ugly barnacles have encrusted themselves on our ships of state and endangered the seaworthiness of them.

Life is not extinguished in grave sickness but surely life is impotent for vigorous action. Permitting un-Christian things to get into the alloy of our Christian culture, our social institutions have become the sorry mixture of basic Christian concepts and godless liberalisms.

But the fact remains that the things we boast of in our culture are Christian things, and the things which have brought on our grave social maladies are un-Christian things.

With all our aberrations we are still the defenders of Western Christian culture, and it falls to us at this crisis to extract from it among us deleterious foreign elements and restore its nobility and vigor. We are the protagonists of the social concepts which made Christian Europe, our West.

CHRISTIAN INTERNATIONAL RELATIONS

In our international relations we have made a happy start on this Western Hemisphere. At a time when absolutist nations are fighting for world domination, when the sovereignty of small nations has been wantonly violated, when human rights have been suppressed, when with the force of physical might an attempt is being made to set up super-nations and super-races, here on this Western Hemisphere we have proclaimed neighborliness to be the pervading spirit of our international relations.

We have agreed that we shall live together as good neighbors, the strong helping the weak, and the weak affording to the strong the opportunity for true national greatness. All shall be sovereign nations, and the national personality of every nation will be respected in all its implications. This is our undertaking, this is our proclamation.

It remains for us to put this true Christian concept in international relations to the test. We must see to it that there is no economic exploitation, that justice

prevails and charity in our international trade, that culturally we borrow the best from each other, that we show to all the world that we can be good neighbors and conserve our national sovereignties and independence.

But this is not enough. We must mutually work together in setting up in the countries of the Western Hemisphere a true Christian social order and give to all the world a spectacle of genuine Christian culture. It is fine to talk about human rights, but our talk is idle rhetoric unless we fix these rights on a firm foundation.

Our Holy Father in his Encyclical Letter *Summi Pontificatus* says: "One mistake we may single out, as the fountainhead, deeply hidden, from which the evils of the modern state derive their origin, both in private life and in the state itself, and moreover in the mutual relations of race with race, of country with country, the one universal standard of morality is set aside: by which we mean the natural law, now buried away under a mass of destructive criticism and of neglect."

The center of moral imputation is the human person. Where there is scant recognition of human dignity and human personality, there are no human rights. All human relations rest on mere human conventions, and the way to injustice is wide open. Then labor is a mere commodity on the market, marriage a mere convenience, virtue is expediency, and worth finds its substitute in advantage. But this natural law which is written in the human person calls to the Creator and for its sanctions to a Divine Judge.

"This law," says our Holy Father, "reposes, as on its foundation, on the notion of God, the Almighty Creator and Father of us all, the supreme and perfect Lawgiver, the wise and just rewarder of human conduct." You cannot have human rights without Divine rights; the one is a corollary of the other. It is futile

to try to promulgate the Second Commandment: "Thou shalt love thy neighbor," and forget the First: "Thou shalt love thy God." God must have a place in our social relations. Secularism, begotten of godless liberalism, is hopeless in human society and the breeder of revolution and discontent.

When man forgets his responsibility to God, he forgets his responsibility to his fellow man.

TRUTH AND JUSTICE

When we talk of our Western culture, we must remember that it was Christian truth which gave it substance. As centuries rolled over Europe, its nations were welded together by that doctrine, and it was the Christian spirit which formed them.

When Christ reigned in the social institutes of men, the vision of justice prevailed. The tragedy of the modern world is that it has tried to live its social life without Christ. Either with the secularist it has abstracted from Christian truth in practice, at least in its social relations, and relegated it with mild tolerance to the chambers of private life, or it has sought positively to uproot Christian truth from both private and social life.

Both experiments are fatal, and we must not be deluded by the fine rhetoric of the protagonists of secularism. Christ must have a place in all human relations, political, economic, social and domestic. Unless Christ reigns in human society, then it is futile to talk about human rights and justice.

We recognize the changes in modern society, and we are fully conscious of impending changes of grave import. Village economies yielded to national economies, and now we must face the fact of a world economy with its subdivisions of regional economies. We are not losing time at wishful thinking about social institutes of other days. We are intensely modern in a

modern world. Courageously we face the new facts and problems.

Perhaps of all social thinkers we are the boldest in our demands and proposals. We know that Christian truth, like Michelangelo's Madonna, is always young.

Christ must be in the market-place, in the counting house, in the factory, on the farm, in the schools, on the playgrounds, in the legislative assemblies, in the courts, in the executive chambers, wherever men may be gathered together, and there He must reign. We are not afraid but brave, for we know that in the light of Gospel truth we shall find how to build a beneficent social order. There are problems which must be studied, plans which must be drawn.

This is our undertaking, laborious, painstaking, but beneficent. The weak must be secure in their rights, justice and charity must illumine the strong, property rights involve no right of exploitation, family life must be holy and stable, domestic freedoms must be safeguarded, commercialism must be destroyed, labor must be dignified, sensuality must be brought under the dominion of reason, life must be accounted sacred, the colony idea of the 18th century must be forgotten, natural resources must be administered in the interest of the natives, there must be no godless liberalism, no atheistic absolutism, democracy must be democracy, racisms must be relegated to the category of inhuman atrocities, Christ must reign.

We are not idealists or futile sentimentalists. We are realists among realists. We face the facts of modern society.

We understand the differences of climate and race and manners. Primitive peoples need the protection of the nations, backward people their helping hand. Trade routes must be policed by the nations, commerce free in its flow, barriers set up against greed and ambition, historic national personalities must be respected even when weak and impotent to defend themselves, natural

resources must be available to all peoples, regional trade pacts must be enacted without sacrifice of sovereignty.

THE SOCIAL ORDER

The five-point peace program of Pope Pius XII gives in broad outline our program for international relations. In Christian justice and charity, in a human solidarity rooted in Christ, we shall find how to set up in all its details a beneficent Christian social order.

Nor shall we tolerate the criticism that religion has no place in mundane affairs, that we ought to keep religion in our churches and family circles, that it has to do only with enunciating religious principles and leaving the execution of them to others. Human behavior, whether it be political, social, economic, domestic, or purely private, falls under the moral law, and it is the function of the church to teach and interpret in terms of human experience the moral law.

Christian truth is truth, not an hypothesis, not an emotional experience, and in the light of Christian truth all men will find peace in all their relations. It is our work to plan a Christian Social order.

Pope Pius XII in his letter *Sertum Laetitiae* to the Bishops of the United States, says: "Religion comes to us from heaven; its laws and institutions are designed to bring men to happiness in another world; but such are the blessings it showers on our mortal life too, that it is hard to see how it could have bestowed greater, if it existed for no other purpose than to crown earth's sons with happiness in the course of their short sojourn here."

Rulers of states, leaders of peoples, make a sorry mistake when they forget the power for temporal happiness of religion. When the flag waves in the shadow of the Cross, there is justice and charity, and men enjoy the full right to the pursuit of happiness.

I have tried, perhaps offending your patience, to

show what we, Christians of this Western Hemisphere, have in mind when we talk of a Christian social order and to delineate for ourselves our duty in helping, from out of the catastrophe of the times, when victory comes, to give to men a better day. The nations will sit at the peace table, and our representatives will sit with them. There must be in them no rancor, no hate, no vindictiveness, but in honesty and charity they must find a way to give to all peoples, victors and vanquished, a better world, a Christian order.

Your conferences have had this thought uppermost in them, and they have been helpful. You will go back home and tell the things you have seen and heard, and we shall cherish the memory of your visit. May it be the beginning of an enduring, strenuous collaboration among the Christian peoples of this Western Hemisphere for human rights, human freedoms, Divine rights, Divine prerogatives, a truly Christian social order.

Principles of War

MOST REV. MIGUEL DE ANDREA

Address delivered by the titular Bishop of Temnus and Director of the Catholic Workers' Center, Buenos Aires, Argentina, at a dinner tendered the members of the Inter-American Seminar on Social Studies, under the sponsorship of the National Catholic Welfare Conference, Chicago, September 2, 1942.

I AM going to say a few words with the purpose of enumerating the principles upon which must be established the world which will be reborn from the ashes of the destructions now in progress, if any good is to come out of the immense evils of the war. I will not claim to represent anyone, in order to give them weight. It would be useless for me to claim any such representative capacity, for I do not possess it. I have no commission to represent either the Government or the Hierarchy of my country. I am simply one invited

by my brothers in the Episcopate of the Hierarchy of this great nation, who are profoundly preoccupied with finding the solution of the crisis of Humanity, whose very vitals are torn and bled white in the birth of a new world. Therefore, I speak as I am accustomed to speak in my own country. For me nothing has changed except the stage. The stage from which I speak now is the greatest and most resonant of all stages of the earth. My situation is, therefore, simple and unembarrassed: I represent no one, and commit no one.

After thus putting myself in the proper focus, you will permit me to present those credentials in virtue of which my words can demand a hearing and expect to be weighed; they are the credentials based upon the highest and most authentic moral authorities in the world: The Gospel, the Papal Encyclicals, and the National Constitution. It is from these sources that my words proceed, and from them also come the immutable and eternal principles upon which world reconstruction must be based.

HIGHEST GIFT OF GOD

What are these principles? The first is that of *Liberty*. Liberty is the highest gift of God given to man after that of life itself. Even as the obligation which rests upon all to respect life is sacred, so is the obligation to respect liberty equally sacred. Man has the same right to one as to the other, because both have been given him by the same God. Fortunately there are still many of us in the world for whom it is less important to give up life than to lose liberty, since without liberty, life is not worth the living.

There is no doctrine which defends liberty more unyieldingly than Catholic teaching. It teaches us that without liberty there can be no sanctity. There is no sanctity without virtue, no virtue without merit, no

merit without responsibility, and no responsibility without liberty.

The first principle therefore is liberty. And not only liberty of individuals, but also liberty of nations. How gratifying it is to me to vindicate this two-fold principle in the name of the two titles which are all that I possess and which I cannot, and ought not, and do not wish to renounce: those which give me my two-fold character of Catholic Bishop and citizen of Argentina. As a Catholic Bishop I proclaim liberty as the inalienable heritage of each and every man in the universe; and as an Argentinian citizen I affirm the inviolability of the independence of my country, with the same courage with which you affirm that of yours, each one of you, citizens of your respective countries, large or small, which cover the whole world.

SECOND PRINCIPLE: JUSTICE

The second principle is that of *Justice*. The world which is passing was coming to be almost the reign of injustice. And individualism without feeling or compassion, which had thrown off every restraint Divine or human, to satisfy its insatiable ambition, was multiplying with impunity its victims among men, among social classes, and among nations. The peoples of the world are very tolerant and very patient with the political mistakes and the moral aberrations of those who rule them, but when multiplied injustices create for them economic insufficiency, and they begin to feel themselves crushed under the burden of their misery, then they hasten the hour of rebellion, of uprising and of revolution.

We must guard against political and social injustices, and above all against those which are economic. In the sinister glare of the present conflagration, I believe that I have the right to ask this question which is full of the gravest implications: Among what peoples have those governments of violence arisen,

against which the systems of liberty now defend themselves? Among those peoples who after the war of 1914, remained disillusioned, oppressed and despoiled.

A short time ago, from this nation in which I now speak, there arose a great voice which declared to the world that the ideal of the present struggle is the "satisfaction of needs." Good! I do not believe, however, that that ought to mean merely that the resources of nations should be so distributed that the necessities of each could be satisfied without having to resort to external aggression. It should mean also that the resources of families within nations must be so distributed that the necessities of each home can be taken care of without having to appeal to internal aggressions.

More important than the "living space" of nations in the world is the "living space" of families within nations.

Justice demands a more equitable distribution of goods among all the families of the world, through the assurance of a just wage for labor. And that will come, if not first by evolution, then by revolution. The world up to now has not cared to listen to the admonition of the Holy Spirit: *Nihil proderunt thesauri impietatis: justitia vero liberabit a morte* (Prov. x, 2). "Treasuries of wickedness shall profit nothing; but justice shall deliver from death." We have the duty of doing everything possible so that justice will be established in the world by peaceful evolution. Undoubtedly this will demand renunciations, but the hour of making them is already at hand. In order to bear up under them, and to rise above them, we have charity at our command—the Charity of Christ. It is not the present events which urge me to preach these things. This fact is corroborated by the motto which I chose for my coat of arms when, after the last war, Benedict XV conferred upon me the episcopal dignity: *In caritate et justitia pax*: "Peace through charity and justice."

DEMOCRACY: THIRD PRINCIPLE

The third principle is that of *Democracy*. I admit that democracy in not a few nations has lost its prestige. But I ask: Is that sufficient reason for the abolition of the democratic form of government? When a man is sick, the indicated procedure is not to kill, but to cure him. Has the decadence of democracy been brought about by some deficiency which is of its very nature? No! This deficiency has manifested itself, because no care was exercised against a parasitic disease which in some places attacked the democratic form of government, as such disease can attack, and has in fact attacked, every other form of government. This disease is a false philosophy of life. It is, in theological terms, the pride of life. From this it is evident that in order to rehabilitate itself, democracy must become more austere; or, to speak in equivalent terms, it must become Christian.

Democracy is in need of being perfected: there is no one who doubts this. But one does not perfect a thing by substituting something else for it! Unhappily there are many in this hour so critical for the world, who have allowed themselves to be seduced by the false concept of a government of force, attributing to force a virtue which neither logic nor experience permits us to accept. It is necessary to make a distinction between government of force and government which has force. Government of force is that in which force makes use of government for the enslavement of rights and of liberties. Government which has force, on the other hand, is that in which the government makes use of force for the effective exercise and the defense of the same rights and liberties. We are the enemies of every system of government of force, and defenders of the system of government which has force. It is not enough in reality that an individual or a nation merely possess rights and have liberty. There

is also need for a force which will make them respected. Today, more than ever before, the celebrated formula of Pascal should be engraven in the conscience of men and in the soul of nations: "Justice without force is impotence: force without justice is tyranny." Justice must be wedded with force, so that that which is just may be strong, and that which is strong may be just.

HUMAN AND DIVINE RIGHTS

Why do I support the democratic system? Because Pope Leo XIII, in his Encyclical, *Diuturnum*, proclaimed to the world in historic circumstances that all political systems, whether essentially monarchical or essentially republican, are equally admissible, always provided that they maintain intact human and Divine rights. Furthermore, because the Constitution of my country, to which I owe formal attachment, like the Constitution of the United States to which its subjects owe allegiance, and the Constitutions of the sister republics of America, are essentially democratic. And giving God that which is God's has never served and never should serve as an obstacle, but rather as an incentive to giving to Caesar that which is Caesar's! Finally, I sustain the principle of democracy, because it is a system of government which morally obliges all men of good will to work for the raising of the moral and material level of the people, since no other system opens the way to the people as does the democratic system, to participate in the responsibilities of power.

To conclude: the establishment of peace in the new world after the war demands, in the name of humanity, that the nations make up their minds to contribute something of their own sovereignty, in order that there may arise in the world of tomorrow a *Supra-national* Society, armed with the necessary powers to make it, in the nucleus of the universal community,

the supreme court of last appeal in international disputes.

The treaty of 1919 was an imperfect effort. It is not just to blame only its authors for that original imperfection. Public opinion in the various nations was not prepared to make the renunciations demanded for the creation of a perfect Supranational Society. Today things have changed. If that were not the case, they should have to be changed. The experience of the past is overwhelming. The tottering of the world is frightening. We do not yet realize its apocalyptic character. The vandal-like destruction of the laborious constructive process of the centuries and the blood of millions of innocent victims cry out from the earth, to use the Biblical phrase.

The history of tomorrow will never pardon the men of today for their failure to understand or to measure up to that which must be done. Everything boils down to conciliating two apparently contradictory tendencies; internationalism and nationalism. We must make up our minds to cut off the vicious extremes both of the one and of the other. We must have the courage to condemn individualism no matter where we meet it, not only among individuals but also among nations. And not only among weaker nations, but also among these that are strong; not only among the small ones, but also among the great.

QUOTES PRESIDENT

Now, my friends, I have a profound conviction of the truth of what I am saying, and the authority on which I rely in saying it is very high, and for that reason it is exceptionally gratifying to proclaim it from this platform graciously accorded me in the greatest and most powerful nation on earth.

To achieve this lofty goal, we rely upon this principle: The love which each one of us has for himself must never be indulged to the detriment of that which

is due the family; nor that which he has for his family, to the detriment of that which is due his country; nor that which he has for his country, to the detriment of that which is due to humanity.

To our own consolation and that of the world, I believe that we can sense the advent of this humanitarian and Christian reality in the following words, written by the President of the United States last December acknowledging the pledge of loyal assistance given him by the Catholic Bishops of the United States:

"We shall win this war, and in victory, we shall seek not vengeance, but the establishment of an international order in which the spirit of Christ shall rule in the hearts of men and of nations."

That is to say, that we are in position to hope for a peace which will be not specifically either German or Roman or Saxon or American, but essentially Christian, for only thus will it be human in the fullest sense of the word.

Australian Catholic Rural Movement

Reprinted from The CATHOLIC LEADER, Brisbane, Australia.

A COPY of *Rural Life*, the official organ of the National Catholic Rural Movement (N.C.R.M.), to hand reveals the great progress that has been made by this organization of farmers in Victoria and South Australia. The N.C.R.M. has faced the problem of rural reform on Christian and practical lines. The whole movement is animated by the spirit of Faith, and love of God and one's neighbor. These virtues are essential to any social reform that would be permanent and effective. This spirit of Faith is aptly expressed

in the first three paragraphs of an article headed: *The Faith of the N.C.R.M. Leader*, as follows:

I know that I am not in the N.C.R.M. for my own monetary or political gain. I am in it for one motive only, because I wish to restore Christ to the country and to restore the country to Christ. I know that while we have to reform the social system, the economic system, and the political system if the land is to be saved, nevertheless there will be no real reform unless we are ready to reform ourselves. I know that nothing in my fight will be easy, that it is a fight, that a fight means enmity and opposition, and that opposition, to be overcome, must mean sacrifice, and that sacrifice means sacrifice for me.

That is the true ideal of rural Catholic Action, which is a world-wide organization, and which has done an immense amount of good in other countries.

The N.C.R.M. was founded at a conference of farmers held in Melbourne in February, 1940. It is now established in ten dioceses, and aims at founding Rural Groups in every country parish in Australia. Just now the national war effort has been aided by this organization, and their plans to counter the effects of labor shortage have received high praise from members of the Federal Cabinet. The Minister for Supply (Mr. Beasley), in a recent letter to the National Secretary of the Movement, said:

May I express my thanks first for your valuable aid to the Government and the country in its hour of peril, and also for your trouble in bringing to my notice in so much detail the problem as you see it, and for the practical advice you have offered.

"The N.C.R.M. is completely outside the political sphere, and this principle of non-participation in party politics will always be maintained," says the Manifesto of the Movement. It is not an economic, a social, or a cultural organization. It is "primarily a great religious movement, aimed at the spiritual restoration of the country by dealing with all those temporal and material things which are driving men and women away from the Catholic life." The Manifesto sums up the state of the rural problem in these words:

When we find Australian farmers staggering under the same over-drafts which once crippled them, and when we see young men hungering for land and the means to work it, the National Catholic Rural Movement can at least consider the possibility of establishing credit unions and farming communities, which have been so successful abroad. When we find our farmers laboring under disabilities of marketing their goods and securing elementary justice, middlemen growing rich, and farmers heading the list of insolvencies, the National Catholic Rural Movement can at least consider how far true cooperatives could give the security they give in other countries. When we see farmers losing heart, and whole families being forced from their ancestral homes to join in the drift to the city, where so many are lost, not only to the land, but to God, their fellow-Catholics cannot stand by idle.

At present the Movement is engaged on a national inquiry regarding the burden of debt which weighs heavily upon the farmers. It is well known that the farmer has had to bear the country's burdens. It is a familiar story how they have opened up new land, put all their work into it; how they have been obliged, in many cases, to mortgage their improved holdings, and the results of years of work, and take all the risk; and when illness or adverse circumstances, such as dry seasons, have made it impossible for them to meet their obligations, they often find that they, having risked all, and taken all the risk, have lost all. At the beginning of the first World War in 1914, there were 211,000 men engaged in agricultural pursuits in Australia. At the beginning of the present war there were less than 190,000, a loss to the country population of more than 20,000 men, and many families, in a period of twenty-five years. If Australian rural districts are going to be occupied by numerous contented farming families, then it will be one of the first duties of our legislators, after the war, backed by a determined electorate, to see that the drift from the land is stopped, and that a back-to-the-land movement is promptly inaugurated. No country can prosper or even survive on its city population alone. Long before the Nazi invasion, Austria, with its population of nearly 2,000,000 people in Vienna, and approximately 5,000,000 in the country districts, saw the writing on

the wall. This was the impression gained from a conversation with Dr. Frederic Funder, editor of the *Reichspost*, who, since the *Anschluss*, has been in Nazi concentration camps. England, whose city populations have depended on external trade and her vast colonial possessions, learned a bitter lesson about her depleted rural population early in the present war. And Australia is nearly strangled by the debts of her farming community.

Mr. B. A. Santamaria, B.A., LL.B., National Secretary of the N.C.R.M., in a recent address referring to the problem of rural debt, said:

It is a colossal weight, crushing out the very life of the land—a dreadful incubus which has sold the birthright of farmers to the vested interests of the city, which drains the fertility of the soil, and which is in the process of transforming millions of acres of good Australian land into a desert in which not even the nomads will be able to live. Government after government has closed its eyes to the fact that the good earth of Australia is mortgaged to financial interests to the tune of no less than \$2,500,000,000. So that before the farmers of Australia begin to pay off a penny of their capital debt, they must find no less than \$125,000,000 a year in interest alone. This is an utter impossibility, and the sole purpose which is served by the colossal structure of debt is to keep the farmer in perpetual servitude, bound hand and foot to a few individuals who run the economic life of the land from the safe sanctuary of city offices.

The cities are not, and never have been, the builders of a nation's manpower. If the owners of country holdings become less and less, and mostly big finance and loan companies, the rural population must continue to decrease, and the days of the nation are numbered. The majority of men on the land would be more likely to keep their farms if the farms would keep them, and the N.C.R.M., with their practical plan of cooperation hope to do much for the security of the farmers. They propose to introduce credit unions, real cooperative concerns, not those so-called cooperations of the past which were really private joint-stock ventures. Their objective is stated as follows:

Since the individual farmer does not command much credit, he should

strengthen whatever credit he may have by joining it with the credit of other good farmers of the community. Pooling resources in cooperative credit associations is of great advantage to the member farmers. Interest rates can be kept low, repayments can be made on reasonable terms, character can be made more favorable. Wherever developed, such credit associations have been instrumental in reducing foreclosures on farms. Moreover, they have enjoyed the confidence of governmental loaning agencies.

The purpose of such credit associations should be to help not only the farmer already on the farm, but also the young farmer who wishes to have a farm of his own. Properly organized, such credit associations can be the depository of the liquid assets of a farmer for bad times, and can serve as an agency for the elimination of commissions, high fees and extra charges usually incidental to loans. These are all important items, because they increase the costs of farming by a very considerable limit. The State should assist such cooperative credit associations in their beginnings through favorable legislation and adequate money advances. In doing so the State promotes public well-being, because farm ownership is rendered more secure, wealth is more equitably distributed, and a large portion of the nation's population is taught the important lesson of self-help.

The N.C.R.M. is yet an infant, but it is healthy, growing strong, and rapidly reaching adult stature. May it be blessed in all its noble enterprise for God, the people and Australia.

Sacrifice

REV. DR. J. T. MCMAHON

Reprinted from The RECORD, Australia.

LOVE feels that words can never do it justice. As children we realize how inadequate they were to express our love for our parents on any special occasion, such as Christmas time or on a birthday. Having no money we unashamedly asked our parents for some, and gladly did we spend it on gifts to celebrate the day. And our parents were so delighted at this expression of our love for them that they quite forgot that it was their money which purchased the gifts.

A young man falling in love speaks to his beloved in the sign language of gifts. He says it with flowers often, and his girl understands him to say that, beautiful as the flowers are, in his eyes she is more beautiful by far. And when she accepts him, he places a ring of precious stones on her finger, to show that nothing is too rich or rare for his beloved.

And so it goes on the world over, in every time and clime, human love calls to human love in the language of giving, for gifts are more eloquent than words.

That natural instinct of speaking one's love in the sign language of giving is also true of man's religious nature. The story of David the Prophet is familiar to you all. You can readily recall his selection by God, and his anointing by Samuel. His patience and kindness to Saul. His slaying of the giant Goliath. The psalms he wrote; tender love-songs which are on men's tongues still when they wish to sing the praises of God in the most appropriate words. We can visualize David singing them to the accompaniment of the harp as he led the Ark of the Covenant into the tabernacle he had built for it on Mount Sion. We also know of his temptation and fall. His eyes saw and his heart coveted the wife of another man. And having sinned he ordered that her husband should be exposed to death in battle. David repented this double crime with sincere sorrow. He expressed his sorrow in the seven penitential psalms he wrote.

Once again he felt the warmth of God's friendship for him. That God could so quickly forget and so readily forgive him—David's gratitude made him exclaim: "What return shall I make to the Lord for all His gifts to me?" But though he was a skilled craftsman in words, a rich singer, as the psalms so abundantly prove, yet, words could not satisfy this great lover. We are not surprised that his answer to his questions is to thank God with a gift: "I will offer God a sacrifice."

WHAT IS A SACRIFICE?

And what then is a sacrifice? Sacrifice is a giving. Sacrifice speaks our love by offering to God a gift. Whatever gift we offer in sacrifice is made sacred by its contact with the altar. It is dedicated, consecrated, set apart irrevocably to honor God. The Jews spoke of the gift offered in sacrifice as inviolated, a host, a holocaust; words which bring vividly before us the altar of holocausts with the smoke of sacrifice rising up to God before the Temple at Jerusalem. Christ in His own supreme sacrifice on Calvary obeys this natural instinct of speaking the sign language of giving. For we can say that Christ on the Cross spoke His love for the Eternal Father with the Body broken for men, with His Blood shed for men. And after Calvary Saint John pointed out to the Disciples and to us that Christ's gift of Himself on the Cross was the proof of His love for us: "Hereby we have come to know His love in that He laid down His life for us" (I. John iii, 6.)

So no matter how we approach the shrine of love, whether it be on the natural or the supernatural plane, the path to it is giving.

Sacrifice is a giving, but whatever is offered must bespeak the inner gift of love. Were our parents to learn from our conversation as children that we no longer loved them, neither father nor mother could welcome a birthday gift from us. To send a gift to anyone and not to have any real friendship behind it is just hollow pretense. Such make-belief may deceive our fellows for a while, but it cannot deceive God, for Holy Writ assures us "Man sees the things that appear but the Lord seeth the heart."

In the opening chapter of the history of man, we read that Cain and Abel offered sacrifice to God. God accepted the gift of Abel because the gift spoke the love of the giver. The gift of Cain He rejected, because

already in the heart of Cain lurked a hatred for his brother Abel. The Lord spoke again His rejection of any gift that was not prompted by the love of the giver. From the time of Moses the Jews scrupulously fulfilled the rubrics of offering sacrifice as prescribed for them in the Book of Leviticus. The priests wore vestments rich and becoming; the victims were selected with care; there was dignity and decorum in the rite of sacrifice, and the setting left nothing to be desired. And yet God spoke through the mouth of Malachias, the prophet: "I have no pleasure in you, and will not receive a gift from your hands." Why these words of rejection? Because priests and people concentrated on external ceremony; a cold, correct, official duty with no self-offering or turning of the inner man back to God.

But have these words of Malachias, "I have no pleasure in you," no message for us? Yes, indeed, they are addressed to us in warning lest our official act of sacrifice, the Holy Mass, may be just another cold external duty, with no inner gift of love.

The Angelic Doctor, Saint Thomas Aquinas, leaves no doubt on this point for he writes: "Sacrifice is twofold, the first and principal is the inward sacrifice. The other is the outward sacrifice."

One may say, with all due reverence, that Christ's inner gift of Himself in the Garden of Olives was more pleasing to His Eternal Father than the physical gift of His Body to the scourges, of His Head to the crown of thorns, and of His Life to the Cross. Saint Paul meditating on this inner gift of Christ uses these beautiful words: "He emptied Himself."

That self-offering of Christ in His passion was the only perfect act of worship since time began. Nothing of self remained in the heart of the man—God. Everything was emptied out of Him except the love of His Eternal Father, and of man.

For us such perfection is not possible. Yet, when

we come to Mass with the inner gift of self, our giving grows by being associated with Christ. The Mass is *our* sacrifice, offered by us living men through the power won for us by Christ. At Mass Christ takes our gifts, small though they are, and offers them with the priceless gift of Himself, and our little offerings catch the reflection of the gifts of gifts, once offered on Calvary, and continued to be offered in every Mass.

WHY DO WE GO TO MASS?

The application of all this to you and to me is that we think over the important question: Why do we go to Mass on Sundays? We go to Mass because God has rejected all other forms of sacrifice, which of old satisfied the natural instinct of the human heart, and instituted this "clean oblation" as the only one acceptable to Him. We go to Mass to give back to God the Father, Jesus Christ, His Son, for the intentions which Christ offered Himself on the Cross, namely, the redemption and sanctification of man. We go to Mass to speak to God in the sign language of giving. In co-offering the sacrifice with Christ the Eternal High-priest, and with His representative at the altar, we acknowledge God's supreme dominion over us, our entire subjection to Him, and total dependence on His gracious providence, and in thanksgiving for all His benefits, and for the remission of our sins.

At Mass we are not an audience, like mute spectators at a play. No, we are co-offerers, co-operators, participants, actors with a part to play and lines to speak. But we shall never live the Mass unless we join in its giving by preparing gifts of self during the week and handing them over to God at Mass. The early Christians were more conscious of their share in the Sacrifice of the Mass, because they baked the bread at home and pressed the grapes for wine. The whole family took a share, and a happy atmosphere made the work a joyous task. Then at the Offertory they came

in procession bearing their gifts in their hands, which the priests accepted at the altar, selecting what was needed for the Sacrifice and reserving the rest for the poor. As the family sang the processional hymn, each one felt he was an actor in the drama of the Mass. Bearing his gift he knew that the gift stood for the love of the giver, and the more loving the heart the more precious the gift.

Today at Mass we do not go in procession with our gifts at the Offertory. We have not the same reminder to bring a gift as the early Christians had. All the more reason is there that we stir ourselves to prepare gifts of self to place upon the paten and to pour into the chalice at the Offertory.

Those gifts of self will include many acts of self-discipline, many self-privations, and these are never easy. To give up this or that pleasure is naturally unwelcome to us. Self-denial is always difficult and irksome, running against our human grain. But if we look upon these acts of self-control as so many gifts for the altar, which are rich in proportion to what they cost us, we experience the joy of achievement when we lay them upon the altar at Sunday's Mass.

What gifts shall we collect during the week, which will speak our love to God as we offer them to Him at Sunday's Mass? A rich offering would be a resolution to spend the week closer to God than last week. We do this by opening each day with a prayer in our hearts, and on our life, dedicating all that the day may bring to God's honor and glory. And often during the day let us return in thought to that morning dedication, and the task at our hand will be much better done, because it becomes a prayer.

At night no matter how late the hour, or how weary we may be, let us kneel down by the bedside and looking back over the day, we shall speak our regrets that it was not as well spent as it could have been, but that tomorrow we promise to do much better.

These two simple acts, perservered in day after day, are most acceptable gifts to offer each Sunday. And what a grand change they will make in our daily living if we but persevere with them!

WHAT ELSE CAN WE OFFER HIM?

Each day brings its own weary round of worries, vexations, disappointments, setbacks, humiliations, and, perhaps, physical pain. These are the common threads in the human tapestry. We put up with them unwillingly and with a bad grace. What a pity we do not add a golden sheen and rich lustre to that common thread by looking upon these human ills as gifts for Sunday's Mass! What a different picture the daily patterns of our life's tapestry would be seen in Heaven were we to do this!

None of the trifles of any day are too small to give back to God. If we banish that mean thought, check that unkind word, give that encouraging pat on the back to another, deny ourselves that extra cigarette or drink, or other luxury and keep on harvesting each day, we shall come on Sunday with our hands full of gifts which we hand over to God with a singing heart. And our joy in giving will grow as we remember what it cost us to do that, to give up this, or to avoid that other thing. These daily acts of themselves are not of much value. They are but brass gifts. But by uniting them with Christ's great gift in the Mass, they are goldenized offerings.

The war calls for an all-in effort. Love of country is a high virtue and, cost what it may, the price is none too great. But why not make all we do for the war more pleasing to God, and more fruitful to our cause, by bringing it to Mass on Sundays and making it sacred by laying it upon the altar. I appeal to all you men and women who wear the noble livery of your country in arms, wherever you serve, with the Navy, the Army, or the air force, to increase the value of

your personal service by spiritualizing all that this new life calls upon you to do. It is a life strange to most of you, and has many contrasts with your former civilian occupations. Bring all the effort you put into your unit, all the personal irritations and annoyances, the strict obedience and loss of freedom, the weariness, the sameness and the privations of life in the active services—bring them as gifts with you to Sunday's Mass. By so looking upon your new life, you will be a better and more cheerful member of whatever unit you may be in.

And you who are exempt from active service through age, ill-health, or manpower, bring what your father or husband, your brother or sister, your lover or friend are doing to the altar each Sunday, and thus enrich that service.

Whatever you do, whether you invest in war loan, or work with the Red Cross, or just knit or sew at home, improve that work by bringing your share in it to Mass on Sunday, and there you will receive in return the strength and courage to do more.

This attitude will help up to accept willingly the many restrictions and shortages of war and the lack of pre-war luxuries. If we bring these as gifts for the altar on Sundays, our cooperation will be transformed from a grumbling to a joyous obedience.

And when distressing news enters a home to announce that one of the loved ones of that family circle is missing, or is a prisoner of war, or has been wounded, or killed in action, then let us go to Mass with that aching wound in our hearts as a gift to Him, Whose example will strengthen us, and Whose words will unfailingly console us: "Greater love than this no man hath than that a man lay down his life for his friends."

And having laid that gift of one of our loved ones upon the Altar of Sacrifice, we shall receive a sympathy not to be found elsewhere, and back to our homes we

shall return resigned and determined to give again should God demand it of us.

There is no place where giving is more acceptable to God than during Mass. During Mass Christ gives us so much. Surely we should feel embarrassed unless we have gifts in our hands to give in return!

"The All-wise God," says Saint Augustine, "knew nothing better; the all-powerful God could make nothing better; the all-preserving God could give no more than the Mass."

An Age of Opinion

Reprinted from ZEALANDIA.

WE live, unfortunately, in a day of opinion. As belief in God declines, belief in the omniscience of man increases. But this theory, devoid of standards higher than man's opinion, is essentially pragmatic. In fact, many of the rulers and statesmen of the world are pragmatists and while it might seem harsh to call a pragmatist unprincipled, it would be difficult to prove that he is not. For between pragmatism and expediency the line of demarcation possesses but mathematical width, and expediency spells death to principle. Herein lies one reason for present world affairs, and tragic enough they are. For too long human opinion (and too often the over-publicized opinion of a majority, a form of mob rule in essence) has been the only norm for guidance in human affairs and chaos is the result. We have only to ask about the departures from the Natural Law in every country of the world to see how far we have descended to the present abyss. Where, throughout the world, do rulers and parliaments look upon their function as the implementing of the Natural Law and in such a way to safeguard for man all his rights? Man has been robbed of his rights, inalienable rights, by rulers who hold in practice, if not in theory, that laws alone confer rights.

The world in practice stands upon the assumption that God does not enter into the ordinary affairs of men, and that religion is a matter for individuals, a matter of private concern. This in public affairs is tantamount to a claim that God does not exist, and if God does not exist, then whatever we call justice and morality must have its origin only in the thought or institutions of men. If that be so, then human laws alone constitute equity, and legality becomes morality. That dreadful fallacy has been pushed to its cruel but logical consequence in the totalitarian states of today. Under the stress of total war the executive functioning of Allied countries is dangerously tending the same way.

But the war is being fought for freedom. And man can only be free under the supposition that there is a moral power superior to both the state and the individual which subjects both to its authority, which regulates and defines the sovereignty of the one and the liberty of the other. For if man, his laws and opinions be made the source of authority, then the balance between law and liberty will be disturbed and it shall be sought in vain amid the fluctuations which correct one error only by the opposite extreme, namely, the authority of the mob by the tyranny of the despot. Both errors have the one common basis: they have rejected the authority of God and His law and substituted the omnipotence of man and his fallible, feeble expedients.

Some Things New and Old

ROME AND RUSSIA

Why is Rome so bitterly hostile to Russia?

If by Rome you mean the Apostolic See, then you are somewhat backward in your reading in thinking that the Papacy is hostile to Russia.

Nobody in the whole world is more competent to know the attitude of the Holy See towards Russia than

the Pope himself. And it was Pope Pius XI who, in his Encyclical *Divini Redemptoris*, had this to say about Russia:

In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

Now that was written by Pius XI on March 19, 1937, when the Holy Father roundly condemned atheistic Communism, which he did not credit with being even a novelty. His Holiness did not display hostility for the Russian people; nor, for that matter, have his predecessors or his successor Pope Pius XII. Perhaps you have forgotten about the Russian Relief Fund which the Pope organized, with Father Edmund A. Walsh, S.J., at its head.

RED CROSS

In an argument I stated that the Red Cross was founded by Catholics. Is that the case?

The Red Cross, as we know it today, is quite a modern organization that was inspired by Henri Dunant, a Swiss banker, who published in 1862 at Geneva a pamphlet entitled *Un Souvenir de Solferino*. This was motivated by the terrible sufferings which the author had witnessed in Italy during a war in which the wounded, for the lack of medical assistance, were left to die in agony on the battlefield.

The publication of that pamphlet may be taken as the originating force of the International Red Cross as it works and is represented throughout the civilized world today.

But that is not to say that Catholics were not beforehand in the work of ministering to the sick and suffering. Saint Camillus de Lellis, who was born in

1550 in Southern Italy and died in 1614, may reasonably be looked upon as the real founder of the Red Cross idea. The Saint originally tried to enter the Franciscan Order, but he found his ultimate vocation in the foundation of a pious society whose members worked at the Hospital of the Incurables in Rome. In 1591 this association was approved by the Holy See as a Religious Order.

Saint Camillus was ordained to the priesthood by Dr. Thomas Goldwell, Bishop of Saint Asaph in Wales, who was the last surviving member of the old English Hierarchy exiled from their country by Elizabeth. Pope Leo XIII declared Saint Camillus to be the Patron Saint of the infirm and suffering.

JUST WAGE

Is there any Catholic teaching on the subject of a just wage?

Many Catholic writers have written on the subject of a just wage. But perhaps the most outspoken of them all was Pope Leo XIII. The late Holy Father did not get his ideas of what is just in the way of wages from some dismal school of economics. He saw and found out things for himself; went to London and explored the conditions of the poor and the laboring classes in London's East End; interviewed industrialists and Members of Parliament. So he knew thoroughly what he was talking about. Then, as Pope, he wrote his great Encyclical on the condition of the working classes, the *Rerum Novarum*, which was published to the world on May 15, 1891.

This is what Pope Leo XIII had to say in his Encyclical about the just wage:

. . . There underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage earner. If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. . . . If a

workman's wages be sufficient to enable him comfortably to support himself, his wife and his children, he will find it easy, if he be a sensible man, to practise thrift.

That is Pope Leo XIII's idea of a just wage: sufficient for a man to support not only himself, but his wife and children, and with care to put a bit aside in the bank. The Holy Father addressed himself to the entire Catholic world, and his teaching applies to all employers, whether Catholic or not.

EUCCHARISTIC FAST

What is the law of the Church about the fast before receiving Holy Communion?

The fast of obligation imposed by the Church before receiving Holy Communion is an abstinence from food and drink from the preceding midnight. There are certain general exceptions to this law, as in the case of a person in danger of death, and those who have been ill for a specified period may receive Communion after taking some liquid nourishment. The law of the Church would, presumably, be observed if those receiving Holy Communion at the Midnight Mass on Christmas Eve fasted from midnight only, though the practice seems to be that there should be a fast of four hours. It is a matter entirely within the competence of the Church, in this case the Pope.

But in the United States, for instance, Pope Pius XII by an Apostolic Indult has granted to our bishops special powers of dispensation for the duration of the war. According to this Indult persons engaged in work of national defense who are required to work after midnight may receive Holy Communion without observing the prescribed fast. To obtain this privilege, such defense workers must abstain from solid food four hours before receiving Holy Communion, and abstain from liquids for at least one hour, and further abstain from all alcoholic liquid as from midnight.